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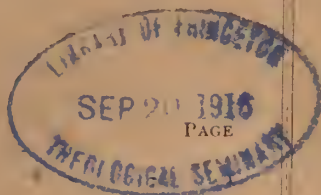
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THE  
AFRICAN REPOSITORY

VOL. LXVI.

JANUARY, 1890.

No. 1.

CONTENTS.



The Gospel Net in Liberia,	-	-	-	-	-	8
Visitation by Bishop Ferguson,	-	-	-	-	-	14
How the African Republic is Governed,	-	-	-	-	-	17
The New Era of Colonization,	-	-	-	-	-	21
West African Idioms,	-	-	-	-	-	23
A Solid Volume on Africa,	-	-	-	-	-	24
The Negro Problem from the Negro's Standpoint,	-	-	-	-	-	26
An Appeal to Pharaoh,	-	-	-	-	-	28
Dr. Myden in Charleston,	-	-	-	-	-	29
The American Negro and Africa,	-	-	-	-	-	29
Affairs in Liberia,	-	-	-	-	-	31
The American Colonization Society,	-	-	-	-	-	32
Roll of Emigrants for Liberia,	-	-	-	-	-	32
Receipts during the months of September, October and November, 1889,	-	-	-	-	-	32

WASHINGTON CITY:

*Published Quarterly by the American Colonization Society.*

COLONIZATION BUILDING, 150 PENNSYLVANIA AVENUE.

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# The American Colonization Society.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE, WASHINGTON, D. C.

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## FORM OF BEQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of \_\_\_\_\_ dollars.

(If the bequest is of personal or real estate so describe it that it can be easily indentified).

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## EMIGRATION TO LIBERIA

So numerous have the applications become, that THE AMERICAN COLONIZATION SOCIETY will hereafter give the preference, all other things being equal, to those who will pay a part of the cost of their passage and settlement in Liberia. Persons wishing to remove to that Republic should make application, giving their name, age and circumstances, addressed to William Coppinger, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

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## THE AFRICAN REPOSITORY,

Published quarterly by the AMERICAN COLONIZATION SOCIETY, is intended of record the Society's proceedings, and all movements for the civilization and evangelization of Africa. It is sent, without charge, when requested, to the officers of the Society and of its Auxiliaries, to life members and to annual contributors of ten dollars and upwards to the funds of the Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Orders or remittances for it should be sent to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms Washington, D. C.

# THE AFRICAN REPOSITORY.

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VOL. LXVI. WASHINGTON, D. C., JANUARY, 1880. No. 1.

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## THE GOSPEL NET IN LIBERIA \*

God has two ways of declaring His will : first, through His word, which is the general guide of humanity ; and second, by His Providence, which is the special guide of the different varieties of humanity. His Providence teaches one lesson to the European, another to the Asiatic, another to the African and another to the American, because, though He " has made of one (blood) all nations of men for to dwell on all the face of the earth," (The Revised Version omits blood) yet He "hath determined the bounds of their habitation," Acts xvii. 26. And this providential revelation of God's will differs, not only in different countries and among different races, but in different ages, or generations among the same people.

God is working then, according to plan, from which, in its general scope, He never departs ; and in the prosecution of His plans, He works, first without men—independent of all creation, as He worked in the mysterious and inconceivable solitudes of eternity, before the mountains were brought forth or ever He had formed the earth and the heavens, before the morning stars sang together, or the sons of God shouted for joy. He works, then, without us, hiding Himself behind the elements of His own creation—in light inaccessible, uncomprehended and incomprehensible.

Secondly—God works in spite of us. Men in their blindness or perversity often set themselves in opposition to God's will as indicated by His Providence. They see the direction in which God is moving, but because their interests, as they think, will be affected, they stand in the way, and say by their actions and often by their words, we will not go that way—the time has not come for it, we

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\* Extracts from the Annual Sermon delivered before the Providence Baptist Association, in the First Baptist Church, Clay-Ashland, Liberia, December 9th, 1888, by Rev. Robert B. Richardson, Principal of the Ricks Institute. Published by order of the Association. Mr. Richardson was born and educated in Liberia.

cannot leave the past—we shall proceed on the old lines. And one of the saddest illustrations of man's fallen condition is the fact, that often knowingly, he will oppose God's movements and designs, as we see in the case of Saul when God had rejected him from being king over Israel. He pursued his appointed successor to the kingdom with unrelenting hatred and spite, knowing that God had appointed him. We read in 1 Samuel xviii. 28, 29, the suggestive melancholy words: "And Saul saw and knew that the Lord was with David. And Saul was yet the more afraid of David; and Saul became David's enemy continually." Saul was not ignorant of God's designs. He *saw* and *knew* that the Lord was with David; but he hated him the more for it. But the Lord, in spite of Saul, brought David to the throne and established with him "an everlasting covenant ordered in all things and sure." 2 Samuel xxiii. 5. So God works in *spite* of men.

Thirdly—God works through men. Men in pursuit of their own selfish ends, for wealth, for learning, for honor, carry out God's designs without knowing those designs or caring about them, as Cyrus was the instrument of Israel's return from captivity, and as Ahasuerus saved them from indiscriminate slaughter, without really understanding what they were about. So God worked *through* them. He also worked through the slave traders, some of them the greatest criminals that ever disgraced the face of the earth or ever polluted the atmosphere with their foul breath. God worked through their avarice and cupidity, to take from this land millions of our fathers that they might be carried into captivity, and there come into contact with the religion of Christ and the arts of civilization, and afterwards to be restored to their country in their descendants, to dress the garden of the Lord and to keep it. He worked through the slave traders.

Fourthly—God works with us. And this is the highest honor that man enjoys—to be a co-worker with God. Now, God works with us when we are going on His line—pursuing a righteous course—a course of right, according to the nature of things. God works with us in our business when we study justice and truth. He works with us in our business when we take His word, and not the dogmas of men as our guide. He works with us in the state when we study His providences and see the direction in which they are tending, and follow that.

He worked with Abraham Lincoln, when that statesman issued the emancipation proclamation. He worked with the founders of the American Colonization Society as well as with the founders of the Anti-Slavery Societies of England and America, when they organized those institutions for the relief of the African. He worked with

the pioneers of Liberia when they landed on these shores in faith, in hope and in love, to build a home in the land of their fathers with a view to their regeneration. So God works with men.

Now, we may see from all this, how we may get God to work with us. The course is very simple. By getting on His side.

We must find out God's plan for our country and our generation, and fall into our places in that plan. Then we shall have the honor and the glory and the strength of God's presence. The power of Christ will rest upon us, and as the Apostle has assured us, we can then do all things. Brethren, behold our glorious privilege to be workers together with God—then we can defy all the darts of the wicked one, and no weapon that is formed against us shall prosper.

To secure God's co-operation we must have the faith recommended by the apostle, without which it is impossible to please Him. If we take the prominent figures in the Bible we shall find that was their distinguishing characteristic. Look at Abraham. He was ordered to go to a strange land which he should inherit as a possession for himself and his descendants, where they would build up a great nation. He left his father's house and went out, not knowing whither he went. He only had a dim intimation that the country given to him lay some where south by west of his country. Therefore, south by west he went. At length he reached his destination, where he lived for years; but at the end of a long life he saw no posterity. He died leaving the son of promise, a childless youth, and his possession only the field of Machpelah which he purchased for four shekels, paying cash for it, "in money current with the merchant." Gen. xxiii. 16—20. He left then, as his legacy to the world, in the land of promise, a childless son and a graveyard. This was all that he had to leave; and yet he died in faith, judging Him faithful who had promised and believing that his seed should yet inherit that whole land, and that from "one child, and him as good as dead, should spring a seed as numerous as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Heb. xi. 12. God abundantly rewarded his faith.

Take another case. Moses the greatest lawgiver the world has known—the son of a Hebrew slave, in the house of bondage in Egypt. By providential arrangement he was raised above his people and adopted into the very highest family of the land—by a Princess of the house of Pharaoh. He had been carefully trained and educated like an Egyptian of royal blood in all the learning and wisdom of the Egyptians. But through his own mother, the nurse of his early years, he learned that he was a Hebrew of the Hebrews. When he came to years of maturity, the instincts of race, which can never be

destroyed by any outward or artificial circumstances, made him feel a yearning towards his brethren, lowly slaves though they were. He listened to the tradition of his people—the history of his fathers—Abraham, Isaac and Jacob—how God communed with them. He learned of the wisdom and power of Joseph as ruler of Egypt—the twelve tribes, and his heart was kindled by the thought that there was the making of a great nation in these slaves. An imprudent and premature exhibition of patriotism drove him to the wilderness, where he spent forty years in meditation upon schemes for the deliverance of his people. He gave up his connection with the splendors of the Egyptian court, and linked his destiny with that of slaves. “By faith,” the Apostle tells us, “Moses when he was to come years, refused to be called the son of Pharaoh’s daughter.” It required *faith* to do this. As he had been brought up with such care in the palace of the Egyptian monarch, it was generally believed that he was the son of the Princess; but his color and his looks showed that he could not be a pure Egyptian—that he must be of Hebrew extraction. On the other hand, there was the temptation to enjoy the ease and luxury, the wealth and learning, the honor and power of an Egyptian prince. But he could not bear to be shut out of the congregation of the Hebrews, which as part Egyptian, he would have been to the tenth generation. So he refused to be called the son of Pharaoh’s daughter. Therefore, God chose him to lead His people out of bondage into the land of promise. There was true mettle in Moses. He loved his race.

We have further illustration of faith in the case of Joshua, who commanded the sun to stand still; of David with his sling and stone; of Daniel, who stopped the mouths of lions; and others whom time would fail me to mention. These men all brought God to work with them, for they moved on His line.

Now, I must give you a remarkable illustration of the lack of faith and its results. It is found in the thirteenth and fourteenth chapters of Numbers. When the Hebrews were approaching the land of promise, Moses sent forth twelve men, one from each tribe, to spy out the land and to report upon it. Ten of these men entered without faith in God or in themselves, and brought back a most discouraging report: “And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it, are of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grass—



hoppers, and so we were in their sight." Num. xiii. 32—33. "And all the congregation lifted up their voices and wept, and cried; and the people wept that night. All the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, would God that we had died in the land of Egypt, or would God we had died in the Wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Num. xiv. 1—4.

Now, what strikes us is, the want of faith in these people. They were on the very borders of the land. Their eyes could almost see the fulfilment of their long desires; and when courage and joy should have been the order of the day, they faltered. First, they murmur against Moses; then they blame God; then they want to elect a captain to go before them and take them back to Egypt. Caleb and Joshua brought a true report; but they were only two out of twelve. Theirs was a minority report, so the people made a plan to stone them. The people, we must remember—the masses--were just out of bondage. Anything could intimidate them.

In this case they were scared by a rumor and lost their self-respect and their manhood. It is very easy to frighten the ignorant by rumors. Rumor will blind a thousand eyes to reality. Have we noticed how a rumor starting at the Capital, or any where, if it is distressing or of a discouraging nature, will spread all over the country, and how many of our people would rather believe the unfavorable, false rumor, than the favorable truth? Our communities are especially open to the influence of petty rumors intended to damage a character or stop a work. Rumor, in this country, has killed many a good man and strangled many a noble cause.

Brethren, let us beware of the false rumors that tell us we cannot possess this land, that we cannot carry on the work we have begun without aid from the house of bondage. Perhaps those of us who believe that we can carry on this work may be as two to the ten who say that we cannot. Let us not be seduced or decoyed from the right course before us. There will be rumors upon rumors; but let us give a deaf ear to them. Let us avoid the company of those who are afflicted with the mental sickness of discouragement.

"Once to every man and nation comes the moment to decide  
In the strife of Truth and Falsehood for the good or evil side;  
Then it is the brave man chooses, while the coward stands aside,  
Doubting in his abject spirit, till his Lord is crucified."

I will now read to you what became of the crowd who believed the rumors that they could not possess the land: "And the Lord said, I have pardoned according to thy word: but as truly as I live all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoke me see it."

So it has been in Liberia, and so it will be—those who did not believe in the possibility of possessing this land, have passed away; and their successors in doubt and unbelief will also pass away without getting a glimpse of the Lord in this country.

Brethren, we have undertaken, at the bidding of the Master, a great work. We have, at His command, launched out into the deep in the mission work that we have undertaken, and we trust we have cast the net on the right side of the ship. Let us, therefore, pray and hope and expect that we shall have to call to others to help us convey to the land—into the Redeemer's kingdom—the great multitudes of fishes.

We have gone out, practically, without purse or scrip. We have asked no pecuniary aid from foreigners. We believe that the Gospel has been entrusted to us by the Philips of Europe and America as it was entrusted to the eunuch by the evangelist Philip; and having been baptized as the eunuch was, we are to carry it with the word of God in our hands, without the purse or the supervision of Philip.

The method laid down by Christ for the propagation of the Gospel is that which we desire to follow: "Provide neither gold nor silver, nor brass in your purses. Nor scrip, for the workman is worthy of his meat." Matt. x. 9—10. In saying this, however, we do not wish to be understood as rejecting the sympathy and co-operation of the white friends of Africa in Europe and America. Our fathers have labored for them long and faithfully, and we feel that Africa is entitled to all the help that they can give her in directions to help herself materially; but in spiritual matters, we must follow the law of the great Master.

We also feel that our Negro brethren in America have a duty to perform in connection with the work here. They are not aliens. They belong to our household. They should bear their portion of the burden, and reap their portion of the reward of the work of rebuilding and furnishing the old homestead. They should feel that they have a responsibility in the matter, and should not deny the



faith they profess by failing to provide for their own household, nor incur the curse of Meroz, who failed to come up to help of the Lord against the mighty (Judges, v. 23.) It is with pleasure, however, we record, that we are now receiving some aid from them in our work at Zodakie, for which we are grateful.

The history of the Baptist Church in Liberia shows that it brought with it from America, the spirit of self-reliance, self-direction and self-support. Among the first emigrants to Liberia, in the year 1821, came the Baptist Church, organized in America. Its founders were Lott Cary, Joseph Lingford, Susan Langford, Colin Teage, Hilary Teage, and a few others. In the year 1833, when they had been in Africa only twelve years, they organized a Missionary Society, and sent their missionary to Cape Mount. The following notice was published in the *Liberia Herald* during that year: "According to the resolution of the Managers of the Board of Domestic and Foreign Missions in the town of Monrovia and Colony of Liberia, at a meeting held on the 17th of May, 1833, at the Monrovia Baptist Church, Adam W. Anderson, by proposal to said Board, was unanimously appointed a missionary by all present, to locate himself for the space of one year at Grand Cape Mount, (West Africa) among the Vey people, to teach the children of natives, as far as possible, the English language, and to preach, when opportunity offers, to the adult part of the tribe. He will leave Cape Mesurado in a few days, in prosecution of so arduous and important a duty".

Our Church is the only self-supporting religious body in the country, having generally the largest and best church edifices, numbering thirty-one, with twenty-four ordained ministers, and a membership of three thousand.

We have begun an independent missionary work in the interior—planted among the Aborigines. It was dedicated on the 15th, of May, 1887. With this Mission is connected an educational work—literary and industrial. The Seminary is called Ricks Institute, in honor of Moses M. Ricks of Clay-Ashland, the Negro patron. It is intended to train Negro youth to be missionary agents, guides, counsellors and rulers for their people,—to be also farmers, mechanics and industrial workers in the country. We make a great deal of the industrial element; and we are prepared to accept donations of books, tools and farming implements &c. from our fellow citizens, or from foreign friends. We have one thousand acres of land connected with our school for the general work that we propose to do. We intend to go ahead, the Lord helping us.

In the founding of this Institution, no one contributed more of

money and time, than the Rev. John S. Washington of the settlement of Virginia. He selected the land on which the School stands and supervised the surveying of it, he built the two frame houses, using eleven hundred dollars of his own money and charging the Mission with only five hundred dollars. And now Rev. Washington serves, with a small salary, as General Superintendent of the work, having under him two teachers, the Principal of the Institute and the Tutor.

Brethren, at the Saviour's command, we launch out into the deep. We go forward to possess the land. Our work is to go through the gates, to prepare the way of the people, to cast up a highway, to gather out the stones and lift up a standard for the people.

And soaring upon the wings of faith, we already see the hilly ways cut down, the mountains leveled, and the pagan catching glimpses of divine light, accepting the truth. We hear the flutter of the dry bones, scattered over the Continent of Africa, and we see them coming together, bone to bone and joint to joint—we see them being clothed with sinew and flesh and skin—and finally, by the breath of God, we see them stand up, an exceeding great army.

We see Isaac recognizing his brother Ishmael—we see the light of the cross overshadowing that of the Crescent—we see Islam swallowed up into Christianity—and the proud, intelligent Mohammedan having changed his creed, comes, walking in the dignity and manhood of his race, exclaiming, There is no god, but God, and Jesus the Son of God.

That our faith may be changed into vision and our hope into fruition, we call upon you, members of this Church in particular, upon our fellow-citizens generally, upon our brethren in America, and upon all lovers of Christ to come up to the help of the Lord—to the help of the Lord against the mighty.

*From The Spirit of Missions.*

#### VISITATION BY BISHOP FERGUSON.

According to arrangement, as communicated to you, I left home on the 10th of January for an official visit to other parts of this jurisdiction. Fortunately the steamer on which I took passage was going all the way up to Cape Mount, which saved me the risk and exposure of an open boat jaunt from Monrovia to that place. The Rev. O. E. Hemie Shannon and family, whom I took from Hoffman Station to reside here, were with me. We reached our destination on Saturday

night, the 12th of January, met the missionaries all at their posts, and found the work in a more favorable condition than on my last visit.

On the Lord's Day services were held in the boys' school room morning and evening, when I preached each time, and in the morning administered the rite of Confirmation to two of the young men. In the afternoon I visited and catechised each department of the school. There were forty-seven pupils in the higher, under Mr. Jones, and eighty-five in the primary, under Mrs. Brierley, assisted by Mr. Allison, making a total of 132.

I officiated daily during the fortnight which I spent at this station. Most interesting services were held on Sunday, January 20th. After early morning prayers I had an interview with John Yowo Freeman, an aged man, who says he was baptized when a small boy at Sierra Leone, and his wife, Adela Sombo Kenye, who is just out of heathenism. They were applicants, the one for Confirmation and the other for Baptism, and had been under previous instruction. At morning service I baptized the woman, together with ten of Mrs. Brierley's girls. The Holy Communion was also celebrated, when seventeen, besides the clergy, presented themselves at the Lord's Table. After evening prayer, said by the Rev. Mr. Merriam, and a sermon by the Rev. Mr. Shannon, I addressed the man Freeman, and confirmed him. I spent the evening in St. George's Hall with Mrs. Brierley's pupils, who sang many pretty hymns, as is their custom every Sunday. Judge Dennis, from Monrovia, who has a daughter in the institution, was also present.

On Tuesday, January 15th, the schools opened after the Christmas vacation, and I met both departments together. After appropriate exercises I made an address and introduced the Rev. O. E. Hemie Shannon as superintendent *pro tem*, in place of the Rev. H. C. Nyema Merriam, who goes to Cape Palmas to take Mr. Shannon's place at Hoffman Station. Both of these brethren and Messrs. Jones and Allison made some remarks in the meeting touching the change.

On Wednesday evening, January 16th, I visited what bid fair to be a great blessing to the schools and the station, the Children's Ministering League, in Mrs. Brierley's department, and the Order of the King's Sons, in the higher department, under Mr. Jones. I was much pleased with the exercises of both, and deeply touched by the extemporaneous prayers—short and simple, but to the point—with which the boys concluded their meeting. Such voluntary organizations, in which kindred spirits unite for mutual benefit, cannot fail to exert a wholesome influence that will survive the end of school days.

A meeting of all the teachers was held January 19th, when several matters appertaining to the interest of the station were considered and disposed of. The remainder of the time which I spent here was devoted to financial affairs, taking a general inventory, measuring the material selected for the Irving memorial building, looking after the matter of repairs, etc.

On Saturday, January 25th, I left Cape Mount on the steamer "Erna Woermann," and arrived at Monrovia early Sunday morning; but an accident awaited my landing. Just as I was about to step from the boat to the wharf I fell and struck one of my legs, which turned out far more serious than I at first imagined. I was able, however, to fill my appointments at Trinity Memorial Church for that day. At morning service I preached, addressed and confirmed a class of eleven candidates, presented by the pastor, the Rev. G. W. Gibson, and celebrated the Holy Communion. I officiated and preached also at the same place at night. There was a good congregation at both services, which was largely made up of the members of the different denominations. The edifice is assuming more and more a neat churchly appearance. The new pews have been finished, and the work on the tower is progressing.

On Tuesday, January 29th, I visited St. Augustine station in company with the Rev. G. W. Gibson. My injured leg was getting worse, notwithstanding the energetic treatment which it was receiving from my kind hostess, Mrs. Sherman. On reaching the end of the journey in a canoe I had to be carried in a hammock over the grass field to the station. Here I found the mission house nearly finished, in which the teacher, Mrs. Brown, had already taken up her residence. It looked like business, as though we had come among these Congos to stay. As for the poor people themselves, they have now more confidence in us, and are overjoyed. As many of the school children as could be gathered at the short notice given, assembled in the little thatched chapel and made short recitations. I could hardly believe that some of them did not know the alphabet at the opening of the school last year. I wish so much that the friends of the African mission in America could have heard them reading the Psalter, rehearsing the Church catechism, and chanting the dear old *Te Deum Laudamus*, *Venite*, and other anthems. I am sure they would be so much encouraged that we would not only have the bell begged for, but all other needs of this station would be supplied. Just here let me mention an urgent need. It is a fund that will enable the teacher to take in and support a number of children who live at too great a distance from the school to attend regularly. We

ought to have at least twelve scholarships provided for; besides helping those at a distance it would be a great gain to have some of the most promising pupils under constant training physically as well as intellectually and morally. Judging from what I have already witnessed, I feel sure that there would be good returns for the money thus expended.

I was off for the St. Paul's river on Wednesday, January 30th. I stopped at Caldwell, and was entertained by the Rev. J. T. Gibson and his hospitable wife. The former took me to the chapel site, where he had commenced collecting material for the building. We next went to the little thatched shanty for service, and had to hurry, for the sun was fast sinking in the west. Under very unfavorable circumstances I confirmed one candidate and celebrated the Holy Communion. It will be a cause for rejoicing when we shall have a proper place of worship here.

On the next day, Thursday, the Rev. Mr. Gibson accompanied me to Clay-Ashland; we met the Rev. J. W. Blackledge near the landing, and he escorted us to his residence—about an hour's jaunt back from the river; he had no work for me to do and had made no arrangement for service. The local Convocation had been held there a short time before, and proved a most interesting and, it is hoped, profitable occasion. We left Clay-Ashland in time to reach New York settlement at dusk. As usual Mr. and Mrs. De Coursey gave us a warm reception.

On Friday, February 1st, Divine service was held in St. Thomas' chapel. The Rev. J. T. Gibson read morning prayer and I preached. Service over, I examined the school of native boys, of whom there were seventeen present with the teacher, Mr. Francis King, lay reader, who resides at Crozerville, but visits this station on Sundays. Besides the alphabet and simple reading, they said the Lord's Prayer and the creed, and answered a few general Scripture questions. I addressed them at the close. By God's blessing, good fruit will undoubtedly spring from this effort, which may have a telling effect among the heathen tribes to which these boys belong.

In the afternoon we went to Crozerville, and met the Rev. Ed. Hunte at his post. Comfortable quarters were furnished me at Mr. J. A. Braithwait's, one of the officers of the church, which I availed myself of during the three days spent in that parish.

On Saturday I attended to such matters as claimed my attention, among which was making arrangements for the opening of a parish day school, a most pressing need. Mr. George S. Padmore was appointed teacher of the same.



Interesting services were held on Sunday, February 3d. The Rev. J. W. Blacklidge and some of his parishioners from Clay-Ashland joined us. The church edifice is not yet finished, but service is held in it. There were four clergymen present, all of whom took part in the service. In the morning I preached to a large and attentive congregation, addressed and confirmed three candidates, presented by the pastor, and celebrated the Holy Communion. In the afternoon I visited the Sunday school and catechised it; evening prayer followed, when the Rev. Mr. Blacklidge gave us a sermon, after which I confirmed one additional candidate.

I left Crozerville on Monday morning, February 4th, thankful that I had been able to fill all my appointments in Montserrado county, but my injured limb was rather the worse for the exercise, notwithstanding the kind attentions received from the church folk wherever I went. Reaching Monrovia in the evening, I placed myself again under the care of Mrs. Sherman, and determined to take her advice and remain quiet, hoping to be sufficiently restored to visit Bassa, which came next in order in my programme; but on the arrival of the steamer—February 11th—I was still unable to walk without considerable pain. I was, therefore, forced to return home. While in Bassa harbor the Rev. J. B. Williams came on board of the steamer to see me, and made a favorable report of his work. I promised to return as soon as circumstances permit.

It proved fortunate that I returned to Cape Palmas when I did, for had I tarried longer the masons would have been kept back with their work on the Hoffman Institute and High School building; they were ready for the laying of the corner stone. I at once made arrangements for it. The day chosen for the purpose was the anniversary of the founding of the colony of Maryland in Liberia, from which this county has sprung. This fact lent an additional charm to the occasion, which drew many of our distinguished citizens—church folk and others—to Cuttington, on Friday, February 22d. I conducted the service appropriate to the occasion and made an address. The stone bears this inscription: "Epiphany Hall, February 22d, 1889," and the deposits were as follows: the Holy Bible and Book of Common Prayer, the last Annual Report upon Foreign Missions by the Board of Managers, the December number of *The Spirit of Missions*, Bishop Ferguson's pastoral letter, President Johnson's last message, Liberian paper currency and copper coin, American and English silver and copper coin, Liberian postage stamps, and a written statement of the laying of the stone and object of the building.

Easter has always been honored as the queen of festivals by our



people, but I believe this one marks a still longer stride in the right direction. Early, while yet dark, the people were astir. First, there came the procession of school boys and young men from Cuttington, filling the air with their carols as they marched along; they took their places in church, still singing. Then the girls from the orphan asylum and girls' school filed in, and joined their voices in notes of praise to the risen Saviour. Nor were the other members of the congregation tardy at that early service. St. Mark's was nearly filled before it was light enough to read. As the morning light fell upon the walls of the sacred edifice it became clearly evident that the decorating committee had faithfully discharged their duty; the church has never presented a more beautiful appearance.

The service was interesting all through, but I think the most interesting part was when twelve adults and two children—eleven of whom were just from heathenism—came forward that morning to put on Christ in Holy Baptism. It seemed so appropriate to the occasion—such an earnest of the complete fulfilment of the promise of Jesus, "And I, if I be lifted up from the earth, will draw all men unto Me."

The second service began at 10.30 A. M., when we were favored with an appropriate sermon from the Rev. Mr. Valentine, after which I addressed and confirmed a class of thirty-three, of whom sixteen were converts from heathenism; the Holy Communion followed, when 138 persons presented themselves at the Lord's table. The afternoon was devoted to the Sunday school, when I catechised the children on the great festival. The closing service was held at night. May God make us more faithful that we may experience still greater blessings.

The following points, mentioned at the close of my last annual report, seem in my humble opinion, to indicate that the work which the Church has undertaken in this land is advancing.

1. The increased number of baptisms, especially of heathen converts. The Holy Spirit has thus set his seal upon our efforts, crowning them with success.

2. The number of new stations that have been planted, especially those in the interior, beyond regions occupied before.

3. The self-supporting stations that have sprung up spontaneously, and efforts on the part of some others in the same direction.

4. The voluntary societies, chiefly of women, that owe their existence to "the love of Christ [which] constraineth" them to help forward the work of spreading the Gospel among the heathen.

5. The increase of boarding-scholars, largely in excess of the number for whom funds have been appropriated by the Board. On the allowance for 246, we supported 305 during the past year. This

does not include the purely self-supporting schools at certain points which are of no expense to the mission. Here is a clear gain in our favor. I may state, furthermore, in this connection, that the financial condition of the mission has been healthy, the accounts usually showing a balance in our favor.

6. The comparatively large number of candidates for Holy Orders that have been admitted during the past year—eight against one in the previous year. There are six postulants for candidateship.

*Statistics.*—In the past three years there have been 460 baptisms—an increase of 154 over the previous triennial term; confirmations, 235—increase, 77; present number of communicants, 645—increase, 105. Two Deacons and two Priests have been ordained, and one Priest received. Whole number of clergymen, 15; lay-readers, 12; number of stations and preaching places, 52; catechists and teachers, 30. I have laid two cornerstones, and consecrated one chapel.

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*From The Florence (S. C.) Messenger.*

## HOW THE AFRICAN REPUBLIC IS GOVERNED.

BY EX-ATTORNEY GENERAL GRIMES.

Liberia is a Republic on the west coast of Africa, founded by liberated slaves and free men of African descent, who were given passage thither from this country and the West Indies, mainly by the American Colonization Society and its auxiliaries. The first settlers landed at Cape Mesurado (where Monrovia, the capital of Liberia now stands) on April 25th, 1822, and on July 26th, 1847, the little Republic became one of the family of nations. Its Government is modeled after that of the United States, but the elections are held biennially, instead of quadrennially, and the terms of elective officers are therefore half as long as those of similar officers in this country. The method of appointing officers is substantially the same as in this country, save that all judicial officers are appointed and all judges hold office during good behavior.

The supreme court is composed of a chief justice and two associates and meets once a year. The county courts (of which there are four), the monthly court and the district courts, are each presided over by one judge, the last named being substituted in the districts for the monthly courts, of which there is one for each county. There are also justices of the peace appointed by the President every two years, and city magistrates and aldermen appointed according to the several city charters. The legislature consists of two houses, a senate

of eight members and a house of representatives of thirteen members.

The State is divided into four counties, viz: Montserrado, Grand Bassa, Sinoe and Maryland, which are subdivided into townships, and Montserrado has three districts connected with it, viz: Grand Cape Mount, Carysburg and Junk. Each county and district has a superintendent appointed by the President and confirmed by the Senate.

The territory which is now known as Liberia was formerly called the "Grain Coast" and is one of the most fertile and well-watered parts of Africa, being also rich in mineral deposits and well supplied with gums, dye woods, fibres and other natural products of great commercial value. The climate is genial, being seldom too warm or too cold for comfort, the temperature ranging from about 65° to 85° Fahrenheit. Near the coast and along the banks of some of the rivers the rankness of vegetation induces the malarial fevers which have given this coast such a bad sanitary reputation, but the highlands found only a few miles inland are healthy and the littoral portions are far more healthy now than formerly, and will continue to improve as the area of cultivation spreads. This coast was the seat of an active trade in human beings when the first settlers arrived at Cape Mesurado, and the effects of that traffic are visible to-day. Many once powerful tribes are now either mere fragments or have disappeared, leaving nothing but the traditions of their glory to remind one of their existence, having been swept away by the cruel wars which were everywhere induced by the slave trade and the dire effects of drunkenness and other vices introduced by the slave traders.

Liberia has had two great evils to contend with; first the demoralization of the tribes with which she had to come into contact; secondly the meagreness of the intellectual and financial resources on which she could draw. With few exceptions the material from which the citizens of Liberia have been drawn have been born and reared under the depressing shadow of slavery, and went to Liberia poor in this world's goods and still poorer in intellectual acquirements, knowing little or nothing of the science of government and by no means well informed as to the responsibilities devolving on them as free men. To these disadvantages must be added the complexity of the Government. The fact that in spite of these drawbacks Liberia was founded and to-day exists, having grappled to some extent successfully with the problems which have confronted her, is an evidence of the capabilities of the Negro race which cannot be gainsaid.

The civilized communities in Liberia to-day are on the whole orderly, (and although the educational facilities are poor), tolerably

intelligent, and the material wealth of the country is being surely if slowly increased by the spread of agriculture. The native tribes are disposed as a rule not only to be friendly to but also to identify themselves with the young Republic, and from time to time the ranks of the civilized population are being recruited by accessions from among them. Not as numerous as could be desired are these accessions, but sufficiently so to be encouraging. Rapid expansion is not always an evidence of progress; but sometimes the contrary, for

"Every thoughtful person knows;

Every wise observer sees,

That nothing grand and beautiful grows,

Save by gradual, slow degrees."

That Liberia offers a field for commercial enterprise is evidenced by the steady increase of European firms operating there. Many of these firms like Woermann of Hamburg and Muller of Rotterdam, have already made large fortunes out of their Liberian business, while new business like that of A. Hedler, of Hamburg, confessedly pay. Just now the trade in African produce, such as palm oil, palm kernels and cam wood is by no means what it was twenty or thirty years ago, and one is more apt to lose than make money on these articles in consequence of their steady decline in the European markets. But Liberia has other things to offer a trader. Cotton, both the tree cotton and the ordinary shrub, grows spontaneously; coffee, rubber, cocoa, kola nuts beautiful wood for ornamental purposes, fibres and various other articles of value and for which the demand is increasing, are indigenous to her soil and are wasting in her forests, needing only capital and enterprise to bring them into the markets of the world. And she has rich mineral deposits scattered through her borders. Of course, America with only one sailing ship in the trade is out of the running, and unless she changes her programme, European capital will develop these industries and European steamers carry the products of Liberia to the markets of Europe.

In spite of the extent to which party spirit exists in Liberia, it has been singularly free from political convulsions, such as have retarded the progress of Hayti.

It can hardly be denied that no place offers to people of African descent a home where they may develop on their own lines and in harmony with their race instincts to be compared to what Liberia offers and that they can live and thrive there, even financially, is demonstrated by the fact that thousands are to-day living and thriving in Liberia, who went from this country, and even from this State. But it is a sad mistake for people feeble in body or without mental or physical training or capital, to go and add—as they inevitably must—to the

burdens of that struggling State. Every man or woman who goes there ought to be able to contribute something to the resources of the Republic, and ought therefore to possess mechanical skill, capital or education sufficient to maintain him or herself and help to spread the blessings of civilization among the tribes around. And there should be moral worth as well. There is no room in Liberia for nominal Christians—no field for the display of atheistical learning. All her citizens should be workers—earnest workers, in the Master's vineyard, showing forth by life and conduct the beauty of holiness. Creeds and dogmas will not win Africa for Christ. Eloquent sermons are but as tales that are told, the memory of which passeth away. Gorgeous ceremonial and pompous ritual will interest the natives only for a time. All these things have their uses, but if the banner of the Cross is to be planted on the hills of Africa—if Christianity is to abide in her fertile valleys and the "New Song" to be sung on the banks of her majestic streams and lakes—Christian men and women of the Negro race must live in Africa, and day by day let their light shine so that those around may see their good works and glorify the Father which is in Heaven.

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*From The Missionary Review of the World.*

## THE NEW ERA OF COLONIZATION.

BY REV. F. F. ELLINWOOD, D. D.

NONE can look upon the progress of civilization by the Powers of Europe with greater interest than the friends of missions. The question how the dark places of the earth are to be brought under civil government, through what agencies this is to be done, and under what Christian or unchristian influences they are to be placed, is one of the greatest moment as affecting the progress of Christ's kingdom in the world. The spread of that kingdom has from the earliest ages been more or less connected with the great enterprises of colonization. The occupation by God's chosen people of the countries lying on the eastern shore of the Mediterranean, considered as a radiating point of influence upon the nations of the world, was of vast consequence. The dispersion of the tribes of Israel through the Babylonian Empire, until in the time of Esther the exiled people, with their knowledge of the true God, were represented in all its one hundred and twenty provinces, greatly enhanced their influence. The numerous Greek colonies that were formed in the East, carrying with them that language which became the vehicle of the New Testament revelation, became still another factor in the spread of Christi-



anity. The enforced dispersion of the early Christian believers by persecutions at Jerusalem was in the same line. The extension of the Roman arms over all Europe furnished also highways for the messengers of Christ, and the settlements which were extended to Spain, Gaul and Britain became centers and sources of Christian influence. The occupation of the North American Continent, and, later still, various portions of the East, by the Anglo-Saxon, has started great forces, whose results we are not even yet prepared to estimate.

How, then, can the student of the Bible and of the history of Christian civilization look without deep interest upon the great movements which are being made just now by Britons, French, Germans, Italians, Portuguese and others for the possession of hitherto uncultivated regions of Africa and the Islands of the Sea. It is an encouraging consideration for all those who love the cause of missions that side by side with the small and inadequate work of preachers and teachers are the great movements of God's providence. The most important element in the missionary work is the fact that by obeying the great commission of our Saviour the Church comes into the sweep of those vast and omnipotent forces which move the world by divine behest.

We do not overlook the many and serious hindrances which have been interposed by commerce, especially the contact and influence of those evil-minded men who resort to all mission fields with sinister aims. We do not forget the almost disheartening discouragements of the opium trade, and the still more devastating liquor traffic; but rising high above all these are the supreme purposes and powers of Him who has promised to be with His people "always, even unto the end of the world."

It has been a matter of just pride throughout Protestant Christendom that the Anglo-Saxon has had so prominent a place in the colonization of the waste places of the world. Leaving Southampton one finds the Briton dominant in the great natural Fortress of Gibraltar; he is also at Malta, and at Cyprus, with his stores and naval equipments. He is dominant in Egypt, in Natal, and Cape Colony; he has established a British Empire in the heart of the Asiatic Continent; Australia, New Zealand, Fijii, are under his power and influence, not to speak of Singapore, Hong Kong, and various smaller island groups of the Pacific. Wherever British power has obtained a footing a degree of permanence is found in the institutions of government, of education, of economics and political enterprises. The Bible, the school, the eleemosynary institution spring up; the work of missions by Protestant or Catholic is impartially protected, though it is fair to say that in India particularly it was by a long and hard



lesson that British authorities were taught to deal justly with the missionaries and their converts as against the popular demands of prevailing heathenism.

It has often been said that the Spanish and the French have never proved to be good colonizers.; that on this Continent the Spanish saw their powers swept away as a result largely of their own blundering, and as a reaction against their remorseless rapacity and oppression. The French colonies on this North American Continent were largely lost by the mistakes or weaknesses of bigoted French sovereigns; and where their influence still prevails, as in Lower Canada, stagnation, the handmaid of superstition, is still too palpable to be hidden.

But a change seems to have come. The Germans, not hitherto inclined to colonization, and the Italians occupied until within a recent period with their struggles against French ambition and Austrian tyranny, have only just awakened to the spirit of colonial enterprise, and a good beginning certainly has been made in Abyssinia. Among those explorers who in the last two decades have helped to open the secrets of the "Dark Continent" are found names like Caserta and Piaggia, who are proving themselves worthy of the race of Marco Polo and Carpini.

The Egyptian campaign of Great Britain five years since was brilliant and worthy of the British arms, so far as it went. But in the wretched delays and indecision which resulted in the sacrifice of General Gordon, and in much of the policy which has been pursued since that time, there seems to be a lack of that energetic and humane statesmanship which has so long been the glory of the British flag.

A recent editorial article in the *New York Tribune* condemns, very justly, we think, the short-sighted policy which has been pursued in connection with what it calls the massacre of the Dervishes in the Nile Valley. It justifies the measure as a necessity, but one which, when once accomplished, should have been followed up by such measures as would prevent a like necessity—for just as soon as another horde of blood-thirsty fanatics can be gathered in the desert, it may sweep down the Nile and again fill the whole country with disorder and alarm. It complains that Dongola, Khartoum and the Soudan are still left to govern themselves, and with such a rule one cannot tell what to expect. At the time of Gordon's death the capture of Khartoum would doubtless have been justified by the European powers; now it may be a question. But certainly some measures should be taken to establish authority and permanent peace along the upper Nile, and not only destroy the slave trade, but afford pro-

tection to those more peaceful tribes which have so long been devastated by fanatical raids. The fact that Massowah, and other coast towns of Abyssinia which have come under Italian rule, have increased their population more than tenfold in a half dozen years, affords evidence that what the people of all that vast region most desire is stable government and protection.

The article referred to gives English rule in Egypt much credit over against its failures and mistakes in the Soudan. It has done much to relieve the burdens of the Khedive's subjects; the fellahs have been delivered from the injustice of arbitrary conscription; the military budget has been rescued from spoliation and extravagance; taxation has been reduced, and the floating debt has been paid; the system of enforced labor on public works has been abolished; progress has been made in irrigation; prisons have been reformed, etc., etc.

But with all this a damaging contrast is still drawn between these results and those effected during a corresponding period of French occupation in Tunis. "There," says *The Tribune*, "the public debt has been refunded at a low rate and carried up to par; surplus revenues have been obtained; a new and radical land system has been introduced; new industries have been established and old occupations revived; commerce has been doubled; municipalities have been created and law courts opened; school houses have been built and the French language is rapidly spreading through the country. All these results have been accomplished because the French Government, having conquered the country, has justified its continued occupation of it by governing it well, and civilizing it without delay." An important qualification of this contrast must be admitted in the fact that in Tunis capitulations have been withdrawn and a French protectorate has been construed as excluding other European nations; while in Egypt the reverse is true; international complications have hampered the English at every turn, and the permanence of foreign occupation has been left in doubt.

But the question is: Are these evils insurmountable? In a strategic point of view Egypt is tenfold more essential to African civilization than Tunis. More important than all the Barbary States together is the Nile; it is the key to the Soudan and all Eastern Central Africa, and it is along the line of the Nile and the connecting links of navigation through the Lake country that the fatal blow must be struck to the African slave trade. There is, therefore, a power of motive in connection with diplomatic progress in Egypt far greater than can be found in any other country now waiting the influence of humane statesmanship and philanthropy.

There is now in this country a gentleman from London, (Mr. Francis William Fox), who is most deeply interested in the establishment of a line of police stations extending from Suakim on the Red Sea to Berber, the most easterly point of the Nile, thence to Khartoum, and up the Nile to the Lakes Victoria, Tanganyika, Nyassa, etc., to the mouth of the Zambezi. This would complete a cincture which, it is believed, would sever the roots of that foul cancer which Livingstone called the "great open sore of Africa."

The time seems to have come when the Government and people of the United States should begin to cherish a more active interest in the great general movements of the world and should seek to exert an influence worthy of their power.

The policy of avoiding "entangling alliances" with other Powers has been carried to the verge of absurdity and contempt. When Mr. Kasson in the Berlin International Congress on the affairs of the Congo cast his influence against the introduction of liquor into the African Free State, he was reprimanded by our Secretary of State. When Earl Granville, moved by the reports of devastation produced by the trade in liquor and firearms in the Pacific Islands, sent a circular note asking the great Powers to unite in repressing it, France, Austria, and even Russia, gave a favorable response, while the United States sent a declinature.

It was doubtless well for the infant Republic when scarcely recovered from her long struggle with Great Britain to avoid an entangling alliance with France, over which the clouds of a European war soon gathered, but to parade that old thread-bare doctrine as a pretext for standing aloof from every joint enterprise of humanity in these days of our security and strength is to bring on us the contempt of the nations. We certainly have had something to do with slavery, and if now we can make atonement by helping to sweep it from the face of the earth it is worth the effort.

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*From The Lutheran Missionary Journal.*

## WEST AFRICAN IDIOMS.

BY REV. DAVID A. DAY.

AFTER living awhile among these people we cannot fail to notice the efforts of these languages to provide from their own resources names for new objects which may be brought to their notice. An umbrella is, literally translated, a "sun ketch," or a "rain ketch"; captain, a canoe king; steamer, a smoke canoe; school, a book place; spectacles, look things; bell, a bam-bam; pantaloons, leg cloth; and rum, hot water,

Africans have but few abstract ideas, and, like all uncivilized people, have no words to express actions of the mind. Identified so closely with nature, they see in any mental process only a reflection of the world about them, and therefore express themselves almost entirely by the use of figures and parables, some of which are very striking and exceedingly rich. To speak to these people intelligibly one must understand thoroughly these peculiar expressions, and be very familiar with their modes of thought. The following literal translations will give an idea of the every-day utterances of our natives.

**STAFF TALK**; a name given to the speeches made by any one in a court of justice, the speaker always holding a staff, which is handed him when his turn comes. When he is through it is passed back to the presiding officer, who gives it to the next whose turn it may be to take the floor, but who dare not open his mouth until he has the stick; a practice which, if adopted in our church assemblies and legislative halls, would save the president much annoyance and avoid the confusion so often seen at places of that kind.

**ONE-LEG-TALK**. When pressed for time, the speaker is often made to stand on one leg, and is only to have the floor as long as he can keep that position. A witness may be dealt with in the same way, especially when inclined to be too talkative. Audiences and congregations at home may take a hint from this, and the rule be applied to long-winded orators. The idea is not patented, but I shall expect all congregations putting it in force to send us a box of clothing as a slight token of their gratitude.

**PUT OUR HANDS IN COLD WATER**; expresses the manner of making peace; all the parties at variance immersing their hands at the same time in a large vessel of cold water, of which each one must then take a drink.

**PUT A LOG IN THE PATH**; to hinder a person by placing obstacles in his way. Hands left up, denying a man's plea for mercy. Heart lay down, pleased; heart get up, frightened; we drink the same water, we are at peace; hard-headed, stubborn; woman-hearted is timid, and when a man likes to boast, he is said to have the big head. Thunder is sky talk, and the crowing of a rooster is chicken talk.

The point or edge of any iron instrument is its mouth, as the spear mouth, axe mouth, gun mouth, etc. A man said to me last week when he struck his axe on a rock, "Daddy; dat axe he mouf done bust." When a man talks to the point he is said to have a sharp mouth, and when he tells what may get him in trouble, he has "spoiled his mouth," Any one talking too much has a long mouth,

while the flatterer is a "sweet mouth." Goods that have been stolen are said to have "gotten feet." One of the principal duties of the wife is to warm water for the evening bath of the husband, hence marriage is called a "hot water concern"—a term which might often be applied in other countries than Africa. The only division of time is that of moons, which are generally named from some peculiarity of the weather at that season or the appearance of the sky. January is the "big cool moon," because of the cool nights; February the "big smoke moon." Then there is the "sky talk moon," when it thunders, and the "foot track moon," because of the mud.

It is quite easy to understand how men with no literature, none of the arts and sciences, and who have always been cut off from other parts of the world, fall into these peculiar expressions. Without our printed and written language, how long would it be before one section of the country could not understand the other? Even as it is, the idioms and peculiar expressions of one State must be acquired by the strangers from another.

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*From the (Chicago) In er-Ocean.*

## A SOLID VOLUME ON AFRICA.

BY REV. DAVID SWING, D. D.

Dr. Blyden, a pure black African and a pure first-class scholar and thinker, is busy laying the foundation of a nation for the Africans. It is to be in Africa and is to be an expansion of Liberia. Could the colored men of our South hear this new crusader and read his solid volume, there could not be found ships enough to carry to their old home the returning slaves, detached long by violence.

Dr. Blyden's book was written because his race has long been compelled to read only books written by white men about white people. It did not seem probable that such literature would ever grow a race of black free men and black statesmen. It seemed time for a scholar and citizen of Africa to make his plea and set before his people the realities of Africa and of the United States. The Negro must have a text-book of his own. This book has had a large sale and merits a wide popularity among both the races, for the white man can help the black man in building up the Liberian Republic.

The mental power and the education of this writer from Liberia are such as to place him among the strongest men of our times. It is not probable that Frederick Douglass surpasses in any particular this younger leader of the black race. He is educated, learned and an acute and broad reasoner.



It is not only true, but it is a great truth, that the Africans in this country should have a hand-book of their own—a volume written by one of their own race who is living in their native land. There must be worked up in some manner a race virtue that will prevent the black man from remaining any longer the mere tool of a man with a whiter skin. Dr. Blyden says Liberia could admit from America 50,000 blacks each year; could give them immediate work, and that a million or more are wanted. The culture of coffee is one of the most profitable industries of the Republic, but nearly all the ordinary forms of labor and gain are waiting to be opened.

The Negroes in the United States, even in the free North, struggle and hope in vain. Much of life is passed in framing excuses for not making a success of their existence, whereas they might build up a nation of their own and become glad of color and worth. Dr. Blyden with his education, with his familiarity with English, Latin, Italian, and French literature, with his standing as once Minister to England, once Professor in Liberia College, is not in a situation to ask any favors from a man who may possess only a fair complexion.

This African statesman does not favor the idea of surrendering to our Southern Negroes two or three of the gulf States, and thus giving them a "local habitation." He thinks a great nation in Africa is more to be desired, partly because there are many millions there who need that assistance, moral and industrial, which they could derive from the presence of a strong enlightened Republic. Liberia is a mere dot on the face of the Continent. There are a hundred millions of persons living and waiting there for a better age to come. Liberia could be so enlarged by American riches and men that it would become the redeemer of the race.

The visit of Dr. Blyden is timely. His book—*Christianity, Islam and the Negro Race*, should be spread broadcast over our South that the Negro, even should he not wish to emigrate, might learn the possibilities of his mind. He need not be in subjection. He has the world before him indeed, but more particularly and much more accessible at once, he has Liberia before him, ready and waiting.

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*From The (Charleston, S. C.) News and Courier.*

#### THE NEGRO PROBLEM FROM THE NEGRO'S STAND- POINT.

The newspapers throughout the country which regard the Negro as a fixture in the United States, and which discuss the question as to his future with reference only to his status and usefulness as a la-



borer in this country, will undoubtedly find themselves confronted, at an early day, with a new and most important phase of the problem of which he is the subject.

The indications are plain, and are growing plainer, that the Negro not only does not regard himself as a fixture here, but desires to leave America, and will be ready to go whenever a way is opened for his departure. This disposition is freely avowed by many intelligent and thoughtful black men, and that it is not more generally understood is mainly due to the circumstance that the Negroes have no recognized organ for the expression of their sentiments on any question touching their welfare as a race. How strongly the subject of emigration appeals to the interest of the blacks, particularly, is shown by one of their own number, who is thoroughly well qualified in every way to speak for them, and whose views, as expressed in a lecture delivered at Mount Zion A. M. E. Church in Charleston, on Monday night, were briefly reported in the *News and Courier* yesterday.

The lecturer, the Rev. Dr. Edward W. Blyden, of Liberia, gave first a most interesting account of the condition and prospects of Liberia, and of the resources and development of Africa in general, and after reviewing the history of the "Negro Problem" in its first phase, the establishment, maintenance and final overthrow of the institution of Negro slavery, he added :

"Then came the second phase of the problem—the educational one. The country is now passing through this phase, therefore schools are multiplying on every hand for the education of the Negro. Millionaires are giving magnificent gifts to promote this object. This is the preparatory stage. To me the most interesting feature—and what is likely to be the most profitable feature of this phase—is the industrial element being now generally introduced into the institutions for colored youth. When the second phase is past—it may take many years—then will come the last and final phase of the problem, the emigration phase. The indications on every hand are that the third phase is approaching. These indications are seen in the restlessness of the Negroes, thousands of whom in South Carolina, North Carolina, Mississippi, Alabama, Louisiana, Texas, Florida, and Georgia are anxious to go. If the opportunity were presented to-morrow thousands would leave. These indications are seen also in the discussions in which the white thinkers are engaging in books and pamphlets and newspapers. Another indication is what we see going on in Africa. The Continent is being penetrated in every part; its possibilities are being exposed. Every-body is turning to Africa, and it is not to be supposed that the Negro will not awake to a sense of his privileges and rights and advantages there, and to his disadvantages here. The time is not far off

when there will be such an exodus, not wholesale, that will both for the Negro and white race effect a permanent and satisfactory solution of this triple problem in the history of all the States, which neither race is responsible for creating."

These are the statements and opinions, it should be borne in mind, of a black man. Dr. Blyden has not a drop of white blood in his veins. He is highly educated, is singularly temperate and conservative in speech, and discusses the subject to which his lectures and labors are devoted in a way to command the considerate attention of intelligent men of both races and all parties. He is a close student of the political and social condition of the race problem, and is probably better informed concerning every phase and feature of it than any other living man, white or black. He enjoys the respect and confidence of the leading men of his own race, and is undoubtedly the ablest and best representative of his people who has ever spoken for them in the United States. His views, therefore, are well worthy of the attention of all students of the race problem, and it is not to be doubted, we think, that the delivery of his lectures in the South will go far towards bringing about the movement which he anticipates and advocates, and which is destined to afford the "permanent and satisfactory 'solution'" of the race problem in America.

The Negro is ready and willing to go, if a reasonable and right way is prepared for his going; it only remains for the people among whom he lives to open that way and help him in it, and the separation of the races will be surely effected to the lasting advantage of both.

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## AN APPEAL TO PHARAOH;

### A RADICAL SOLUTION OF THE NEGRO PROBLEM.

A book with the above title, author's name not given, has been recently published in New York by Messrs. Fords, Howard & Hulbert. The advanced sheets have been sent to us, possibly because the book, in some of its chapters, bears upon the work to which our energies have long been devoted. Seventy years ago this month the Society was engaged in collecting the first Negro emigrants to be returned to Africa as the forerunners of the great exodus which the book before us advocates with considerable force and eloquence.

The ship "Elizabeth" sailed from New York in February, 1820, carrying eighty-eight Negro passengers to found a colony of American blacks in the land of their fathers, under the auspices of the American Colonization Society and the protection of the United

States Government. That colony has grown into the Republic of Liberia, whose independence has been recognized by the leading Powers of the world in both hemispheres, and nearly all are in treaty relations with it.

The "Appeal to Pharaoh" is the work evidently of a statesman and thinker, who has given time and careful attention to the questions involved in the Negroes' residence in this country. He brings together a number of facts from various sources, especially in the South, where the great body of the Negroes are found, illustrating and proving what, since the civil war we have from time to time been saying in these pages, viz: that there is discontent among the great body of Negroes in the South, and that the great mass of them desire no other country as the field of their future operations but Africa, the land of their fathers. We are in the receipt constantly of letters at this office, from various parts of the country, asking for information as to Africa and for assistance to get to it. There is a class of persons who are opposed to going to Africa, but they are not the class that Africa needs. They are referred to on pp. 189 and 192 of the book before us. They would rather remain in the United States, which they call the land of their fathers, than to go to Africa, which is only the land of their mothers. Everywhere these oppose emigration.

The Negroes of the South, however, who are by far the great majority of the colored population, are anxious to go, and it appears that the leading thinkers among the whites of the South are anxious to have them go, and that they should be assisted in going. A significant article on this subject, by a Southern scholar, appears in the *Forum* for September.

The wealthiest Negro in the State of South Carolina, proud of his pure lineage, has recently declared his desire and intention to go, and that he lingers in this house of bondage only that he might do what in him lies to stimulate the Government to grant the necessary assistance to those of her people who are unable to pay their way over and settle themselves in the Fatherland. The "Appeal to Pharaoh" is not premature. It is a timely and impressive publication. It is really the voice of the helpless millions in the South, who, with a genuine yearning for the ancestral land and for wider fields of effort, are calling upon those able to assist to help them to get home.

A petition will be presented to Congress, we are informed, at its present session, asking for assistance to establish a line of steamers between this country and West Africa, to afford facilities to thousands who would avail themselves of such means of conveyance. Efforts among the colored people themselves are making to organize companies for the purchase of a steam vessel to carry them.

From communications that reach us from Negroes in all parts of the South we are persuaded that they possess all the elements among them of a successful and aggressive colony in Africa. There are skilful mechanics, engineers, farmers, able teachers and eloquent preachers, lawyers and physicians, seamen and hard working laborers. They are therefore fully competent, without going outside of the ranks of the genuine Negro, to lay the material foundation and erect the moral and intellectual superstructure of a civilized and Christian State in Africa. Let the numerous appeals coming from themselves and issued in their behalf by far-seeing statesmen and philanthropists be heeded by those able to assist, and a blessing will come upon this land and upon the vast regions of the "Dark Continent." The quality of mercy is "thrice blest."

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#### DR. BLYDEN IN CHARLESTON.

Charleston, S. C., has figured prominently in Liberian history. That city has furnished to that Republic some of its most distinguished citizens. The present Chief Justice-Hon. C. L. Parsons, is a native of Charleston. The first ship chartered by American Negroes to convey them to the land of their fathers, sailed from Charleston in 1878—the bark Azor. The first steamboat constructed in Liberia, launched on the St. Paul's river, December 1888, was built by a native of Charleston, Clement Irons. It is not surprising that the citizens of that city, white and black, should have extended to Dr. Blyden the greeting he has received.

On Friday evening, Dec. 6, between forty and fifty of the prominent colored citizens representing the various professions, gave to the Doctor an enthusiastic reception. At the banquet speeches of loyalty to the ancestral home were delivered. Rev. George C. Rowe, of the colored Congregational Church, in delivering the address of welcome began his remarks by quoting from memory the closing paragraph of Dr. Blyden's discourse on "Africa's service to the world," which he pronounced a beautiful and inspiring prophecy, amid the applause of the company.

The *News and Courier* is not a stranger to the subject and is not without interest in the question of the future of the Negro. It will be remembered that that paper went to the expense of sending a reporter, one of the most accomplished men, with the expedition that went out to Liberia in the ship Azor in 1878, and that on his return he made a most interesting report which was published in pamphlet form.

One of the wealthiest black men in the South lives in Charleston. He is the owner of twelve thousand acres of land in South Carolina—and yet he is not only himself willing to go to Africa but declares himself anxious that the Government should assist the thousands of industrious black farmers and mechanics who are ready but not able to depart. When the Negro represents himself on this subject, as he is daily becoming more and more able to do, he will tell a story to the American public which they have not yet heard.

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### THE AMERICAN NEGRO AND AFRICA.

We publish from the *Charleston News and Courier*, an article on the views of the Negroes in relation to their fatherland. The impression has gone abroad, made by those who have no other object to subserve than political ones, that the Negro is indifferent to the land of his fathers. We have, from time to time, in these pages striven to show that there is a wide and deep interest in Africa in the Negroes throughout the South; and we have made these statements upon the basis of the numerous letters of which we are in constant receipt from Negroes in various parts of the South not only making application for passage to Africa, but transmitting small amounts toward defraying their expenses to that country. Now the *News and Courier* is authority on the spot of large experience, and assures us that "The indications are plain, and are growing plainer, that the Negro not only does not regard himself as a fixture here, but desires to leave America, and will be ready to go whenever a way is opened for his departure. The disposition is freely avowed by many intelligent and thoughtful black men."

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### AFFAIRS IN LIBERIA.

LETTER FROM HON. C. T. O. KING MAYOR OF MONROVIA.

MONROVIA, NOV. 2nd, 1889.

It gives me pleasure to announce that "the ship of state is still afloat with timbers sound and spars unharmed," and "the Lone Star of Liberia untarnished" is still pursuing its humble course among the civilized nations of the world, "successfully achieving victories of peace" and good will to all mankind. From the outlook, at this moment, things are assuming a far more encouraging aspect than they have worn for several years.

AGRICULTURE.—The agriculture of Liberia continues to make progress gradually, but surely, coffee being the product that takes the lead; sugar and syrup following next. On account of the low price of ginger and arrowroot they do not stand so conspicuously on



the export list as they formerly did. Many of our farmers wish to engage extensively in the cocoa and chocolate plant, but not understanding properly how to prepare this valuable bean for the foreign market, its production has not kept pace with that of coffee. Can any pamphlet of instruction on this particular point be procured and sent out to our people? This plant has the advantage of being more easily taken from the tree and gotten out of its pod than coffee, and is inexpensive in every way more so than coffee. The chief difficulty with us lies in the delicacy of the young scions in the transplanting or setting out, and the next difficulty consists in preparing the bean after it is taken out of its pod, so far as preserving its color, flavor, etc. We need instruction in these matters, and as soon as we learn how to manage the production of the chocolate bean will equal coffee, if not exceed it on account of its higher value, and also as it is less troublesome and cheaper to get out of its pod.

There is one plant that has not received the attention it deserves, and that is cotton. Now in our interior, the Boozie and Pesseli countries, it is well known that the cotton plant is grown extensively and planted as annually as the indispensable rice crop, and it has been thought that it might be made far more a commodity of export than cainwood or palm oil if our natives could be induced to give their attention in that direction. It has also been thought that to promote this object some of the best cotton seed from America should be procured and given to our natives; as it might out thrive the home product. We have several species of the cotton plant in this country. There is a mammoth tree growing from 100 to 150 feet high, yielding a soft silken fibre, so short, thin and bodiless as to be of no use except as down for pillows, cushions and the like. Of the plants to which we have chief reference, one is an annual—planted about the same time as rice, and growing from 8 to 10 inches high: the other is a perennial, growing 8 and 10 feet high, with a spread of 10 or 12 feet all around from the stem. This tree bears 2 and sometimes 3 times a year. Our women plant it as a favorite close to the house for padding quilts. The former is raised by our natives, and constitutes the material for our numerous country cloths. The latter is grown by our civilized females for the benefit of their quilts and for spinning and weaving. These two kinds of cotton plant are unlimited in their production.

COMMERCE.—It is well known that we are purely an agricultural people, producing the ordinary raw products of the country. We are, therefore, at the mercy of the manufacturing nations, and though we have but little to offer, we prefer sharing with America in preference with other foreign nations. Besides we have more to offer



now than we had many years ago when American shipping and American commerce were more engaged in our trade and more actively developed in their own interest.

But what chiefly astounds us is, how American philanthropy and enterprise would establish a nation like this, give it beginning and life and perpetuate its existence for half a century, and then go off and leave other people to reap all the commercial benefits. It is the principle of political philosophy that colonies are generally understood to be established for the benefit of the mother country—here the rule comes to be reversed greatly to the *detriment* of Liberia. (though theoretically she has been put upon her own footing.) The whole of our commerce is now in the hands of the Germans and Dutch, and the English and the French too who think it worth while to send their large steamers for whatever we have to contribute to the commerce and well-being of the world. American commerce has now, dwindled down to a most insignificant figure, and the American sail reduced to but one craft!

Our commercial status stands as follows for the year up to September 30th, 1889.

IMPORT DUTIES.—1st quarter ending Dec. 31, 1888....	\$35,659 00
2nd " " March 31, 1889....	50,526 30
3rd " " June 30, 1889....	65,480 12
4th " " Sept. 30, 1889 ....	34,857 06

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Total..... \$186,522 58

EXPORT DUTIES.—1st quarter ending Dec. 31, 1888....	\$3,156 45
2nd " " March 31, 1889. ..	4,567 50
3rd " " June 30, 1889. ....	5,640 12
4th " " Sept. 30, 1889. ....	2,560 04

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Total \$15,934 11

The real revenue of this country is actually thribble what is collected. It is nothing for foreign vessels to violate our revenue laws, because we have no means whatever to enforce their observance.

#### THE AMERICAN COLONIZATION SOCIETY.

The Seventy-Third Anniversary of THE AMERICAN COLONIZATION SOCIETY will take place in the Church of the Covenant, Washington City, on Sunday evening, January 19, 1890, at 7:30 o'clock, when the annual sermon will be preached by Prof. Edward W. Blyden, of Liberia.

The Annual Meeting of the Society for the election of officers and the transaction of business, will be held in the Colonization

Building, Washington City, on the next succeeding Tuesday, January 21, at 3 o'clock P. M.

The Board of Directors will begin their annual session at the same place and on the same day, Tuesday, at 12 o'clock M.

### ROLL OF EMIGRANTS FOR LIBERIA.

*By Bark "Liberia," from New York, October 1, 1889.*

No.	NAME.	AGE.	OCCUPATION.	RELIGION.
<i>From Oakland, Orange Co. Florida.</i>				
1	June F. Freeman .....	31	Farmer .....	Methodist.
2	Louisa Freeman .....	29	.....	Methodist.
3	Louis Freeman .....	11	.....	.....
4	Elizabeth Freeman .....	10	.....	.....
5	Hattie Freeman .....	8	.....	.....
6	Gadsden Freeman .....	7	.....	.....
7	Jefferson Freeman .....	3	.....	.....
8	Walter Freeman .....	1	.....	.....
<i>From Denver, Colorado.</i>				
9	Edward J. Devine .....	38	Farmer .....	.....
<i>From Muscogee, Indian Territory.</i>				
10	Charles Rentey .....	45	Farmer .....	.....

NOTE.—The foregoing named persons make a total of 16,132 emigrants settled in Liberia by THE AMERICAN COLONIZATION SOCIETY.

### RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the month of September, 1889.

Rent of Colonization Building .....	\$45 00
Interest for Schools in Liberia .....	90 00

Total Receipts in September .....

\$135 00

During the month of October, 1889.

FLORIDA, (\$7.10.)	RECAPITULATION.
<i>Ocala.</i> 11. W. and J. Yaab, toward cost of emigrant passage .. 4.00	Applicants toward passage .....
<i>Oakland.</i> J. S. P. Watson, toward cost of emigrant passage .....	72.10
INDIANA. (\$65.00.)	Rent of Colonization Building ....
<i>Rockville.</i> James Whitted, toward cost of emigrant passage .....	66.50
65.00	Interest .....
	135.00
	Total Receipts in October. ...
	\$273.60

During the month of November, 1889.

NEW JERSEY. (\$210.00.)	FLORIDA. (\$4.00.)
<i>Newark.</i> New Jersey Colonization Society, donations by Rev. G. F. Love, Agent .....	<i>Oakland.</i> C. Patterson, \$2.00, W. W. Watson, \$2.00 toward cost of emigrant passage .....
210 00	4.00
PENNSYLVANIA. (\$600.00.)	RECAPITULATION.
<i>Philadelphia.</i> Pennsylvania Colonization Society, John Welsh Dulles, Esq., Treasurer .....	Donations .....
600.00	810.00
	Applicants toward passage .....
	4.00
	Rent of Colonization Building .....
	108.00
	Interest .....
	377.50
	Total Receipts for November \$1299.50

# CONSTITUTION

OF THE

## AMERICAN COLONIZATION SOCIETY.

*Organized, January 1, 1817.*

*Incorporated, March 22, 1837.*

ARTICLE 1. This Society shall be called The American Colonization Society.

ARTICLE 2. The objects of this Society shall be to aid the Colonization of Africa by voluntary colored emigrants from the United States, and to promote there the extension of Christianity and civilization.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as it shall direct. At the annual meeting, a President and Vice-Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one Delegate and an additional Delegate for every two hundred dollars paid into the treasury of this Society within the year ending on the 31st of December: provided that no Auxiliary shall be entitled to more than four Delegates in any one year.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer and an Executive Committee of seven persons; all of whom shall, *ex-officio*, be members of the Board. The President of the Society shall also be a Director, *ex-officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M., on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex-officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.

# The American Colonization Society.

## LIFE DIRECTORS.

1853. ALEXANDER DUNCAN, Esq., ..... <i>R. I.</i>	1871. Rev. WILLIAM H. STEELE, D. D., <i>N. Y.</i>
1864. ALEXANDER GUY, M. D., ..... <i>Ohio.</i>	1871. R <sup>t</sup> . Rev. H. C. POTTER, D. D., <i>N. Y.</i>
1868. EDWARD COLES, Esq., ..... <i>Pa.</i>	1873. Rev. GEORGE W. SAMSON, D. D., <i>N. Y.</i>
1869. Rev. JOSEPH F. TUTTLE, D. D., <i>Ind.</i>	1878. Rev. EDWARD W. APPLETON, D. D., <i>Pa.</i>
1870. DANIEL PRICE, Esq., ..... <i>N. Y.</i>	1885. WILLIAM EVANS GUY, Esq., ..... <i>Mo.</i>

## DELEGATES.

PENNSYLVANIA COLONIZATION SOCIETY.—Arthur M. Burton Esq. Robert B. Davidson, Esq., Rev. Alfred L. Elwyn, John Welsh Dulles Esq.

## INSTRUMENTS OF THE AMERICAN COLONIZATION SOCIETY.

*First.*—AN EMIGRATION FUND, for the purpose of sending to Liberia, semi-annually, with the means of settlement, a well selected company of thrifty emigrants.

*Second.*—AN AGRICULTURAL FUND, for supplying seeds and farming implements to the emigrants and settlers.

*Third.*—AN EDUCATION FUND, for the more thorough education of the youth of Liberia, on whom will devolve the task of conducting the Government.

## EDUCATION IN LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, Boston and Albany R. R. Co., Kneeland Street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."